THE 12

Return of the Sword

OR

A DIVINE PROGNOSTICK

Delivered in a

SERMON

at Newcastle:

Manifesting that *breach* of *Covenant* is a Prognostick of the return of the *SWORD.*

By ROBERT JENISON. Dr. of D.

LEVIT. 26. 25.

I will bring a Sword upon you, that shal avenge the Quarrel of my Covenant.

EZEK. 17. 18, 19.

Seeing he hath despised the Oath by breaking the Covenant (when lo he had given his hand) he shal not escape. As I live, saith the Lord, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it wil I recompence on his own head.

LONDON,
Printed by *John Macock*, for LUKE FAVVNE, at the sign of the *Parrot* in *Pauls* Church-yard. MDCXLVIII.

To the indifferent Reader.

THese Sermon notes, lying by me, having been delivered on the day of a ſolemn * Faſt, kept, as by the Kingdom of SCOTLAND and by their Garriſon here, ſo by us, who ſympathizing with them, conceived their dangers and fears to be ours, and who (for that one time) made our day of ſolemn humiliation theirs, which yet we kept (for the place) alone by our ſelves; and finding that in all likelihood, they may be as uſefull at this time, as then, and may tend to our warning, by way of prevention; howſoever, to Gods glory and the juſtifying and magnifying of his ways, whether of juſtice or of mercie: I conceived it would conduce to thoſe ends, if, tranſcribing, and, here and there, enlarging the ſame, I made them, in this juncture of time, more publick; as being a word or two ſpoken

* Thurſday April 30. 1646

in ſeaſon: and that the rather becauſe I have for my part been for divers years ſo unuſefull to the Publick and a ſtranger to mine own Nation, though my willingneſs and endeavours were not wanting to have aſſiſted in more publike imployment with others; unto which being aſſigned, upon notice of a time then ſet for the ſitting of the Aſſembly of Divines, I undertook a long and tedious as alſo hazardous * Voyage: but arriving and finding that then the Kings conſent to their aſſembling was expected and relied upon, and it very unlikely to be got; upon leave obtained, I haſtned to return unto my poor flock at Dantzigk, and was content with ſome expence of time and money to undergo the ſame hazards: which makes me now, as occaſion offers, to be as ſerviceable to the publicke as I may, according to my poor mite. My ayme is, as the good and warning of ſuch as God intends good unto, ſo above all Gods Glory, in the acknowledgment of which I hope they will joyn with me, whether it be in a way of Juſtice or Mercy. Thine in the Lord

R. J.

* From Dantzigk to London in July, 1642.

Newcaſtle, March 23.

1642.

THE Return of the Sword, OR A DIVINE PROGNOSTICK.

JEREMIAH 34. 22.

Behold, I will command, ſaith the Lord, and cauſe them to return to this City, and they ſhall fight againſt it, and take it, and burn it with fire, and I will make the Cities of Judah a deſolation without an inhabitant.

THis prediction and threat be to the enemies of God, of the King, and of all theſe three Kingdoms. Yet that it be not to us either of this place, or to theſe three Kingdoms, let us take warning by it, and that in better maner then thoſe did to whom it was here uttered. It is not above eight moneths (I take it) that this town, with the adjacent Counties, were in great fears, by reaſon of the prevailings of the E. of *Monroſs* and his party, who being at that time Maſter of all *Scotland* made his approaches very neer to *England* (his Scouts, as is ſaid, being then come within it:) though, upon the fears and prayers of his people of both Kingdoms, by a miraculous providence he was met withal, routed, ſcattered, and himſelf ſent back to his mountains: A mercy, by us of this place, and (as may be thought, by others alſo) too ſoon for-

The occaſion of this Text.

Septem. 1645. *Newcaſtle.*

By Major General *Middleton.* *April* 1646.

forgotten. And now we hear of *a dangerous and seditious Band, under the name of an humble Remonstrance, &c. tending to the violating and subvertion of our Covenants* (say our brethren of *Scotland* in a late * *Declaration* of theirs) *raising and fomenting jealousies* (*in* Scotland) *and between both Kingdoms, prolonging of the unnatural wars, and impeding the intended uniformity in Religion.* They hereupon, calling it and looking upon it as a *banding Remonstrance, a Divisive Band*, and seeing their Land threatned with a new *Breach* from the North, and in consideration of the late shameful backsliding and compliance of many with the Enemies, of their want of Reformation, and not taking warning by late judgments of sword and pestilence, of their senceless ingratitude for drawing back his hand of pestilence, and for giving a little breathing from the cruel insulting Enemy, and confessing it just with God to send new troubles, &c. *They* hereupon, I say, have appointed a solemn * *Fast* to seek God, and that God, in the might of his power, would crush this cockatrice egg, that *it break not forth into a fiery flying serpent, &c.*

* Declaration of the Comissioners of the general Assembly in *Scotland* And causes of the Fast of this day.

* Thursday *April* 30. 1646

Now they, and we, especially in these Northern parts of *England*, being upon the like grounds, in the same ship of danger, (and the day of our own monethly Fast calling on us for like duty) we cannot but sympathize and joyn with them, and with their garrison here, in regard of our common interest. And, though the storms be laid in the West of *England*, yet, seeing new clouds to arise, in and from the *North*, we are not to rest secure, but to look to keep our vows, promises and Covenant better then we do or have done, and to maintain, what in us lieth, peace and unity, first with God, and then (according to our *national Covenant*) with our neighbors, and one with another; that so being *Inseparable*, we may also be *Insuperable*: seeing, as was said by the Commander who was last taken and routed, and after the Kings last game was playd, our, or the Parliaments and (two) Kingdoms work was done, if we did not fall out among our selves.

April 29.

And how we are concerned in it.

Sir *Jacob Ashley.*

These things have occasioned this text at this time, which I shall very briefly run through, and insist only, though not largely, on one chief observation.

The occasion of these words

In this *Chapter* is the effect of *two Sermons* of the Prophet *Jeremy*.

The *first* from Verſe 1. to 8. where *Jeremy* propheſieth the captivity of King *Zedekiah* and the City *Jeruſalem*, *&c.* at the time when they of *Jeruſalem* were in ſome diſtreſs by the *Caldean* forces, who fought againſt it, and againſt all the Cities thereof.

The *ſecond* from and with the 8. Verſe to the end, when the ſiege was for ſome ſpace of time broken up upon the approach of ſome ayd from *Egypt*, Verſe 21. whereby they were more hardened: For having in their danger, when the enemy was at hand, made ſome ſhew of remorſe and repentance, renewed their Covenants with God and the people, and made (by Covenant) ſome kind of *Reformation* by *proclaiming liberty to their Hebrew ſervants*, whom, againſt the Law of God and the limited time of ſix years, they kept in ſervice; now when their danger ſeemed to be over, they reaſſumed them contrary to the Covenant of God, hoping the *Caldeans* would never return again to the ſiege, from which they were gone, *Jer.*37.5. Now for this their breach of Covenant, they are here reproved, *verſ.* 12,13, *&c.* and *threatned*, verſ.17,18. and eſpecially as here in my text;

The return of the Sword threatned.

Exod.21.2-11

Behold, I will command, &c.

From this *coherence*, we *note*, how ready men are in their ſtraits and preſent dangers to vow and promiſe largely both to God and man, yea and to do ſomewhat for preſent eaſe and ſafety, but yet how forgetful to perform with either God or man, when their own turn is ſerved, and they delivered. An uſual thing in all ages; See *Judges* 10. 11, 12, 13---15, 16. *Hoſea* 5. 15. & 6. 1. with 4.

The coherence. Note how apt men are to make vows & then to break them.

The *Reaſon* hereof is the *Deceitfulneſs of mens hearts*, till they be purged, rectified and made ſincere, *Jer.* 17.9. A notable example of this we have *Pſal.*78.34,35,36,37. where the heart is not right with God, men cannot be ſtedfaſt in his Covenant.

Reaſon.

Uſe 1. There is *no truſting ſuch promiſes as men* make to God or man, in times of their ſtraits, unleſs ſuch Promiſes, Proteſtations and Covenants be out of real conviction of conſcience, and with reſpect, not to their preſent eaſe, ends or advantage (which once obtained, the true grounds of their promiſes ceaſe) but to conſcience, God, or duty.

Uſe 1.

2. It ſhould teach us to *be wary and very conſiderate in vowing*

2.

ing, promising and covenanting, as knowing we have deceitful hearts, of which we should be jealous: Neither is it to presume on our own strength for performance, as not in promising and vowing to look to any low end, or to aym lower then Gods glory some way or other. If we do ought of this nature by compulsion, or in our straits, it commonly holds not longer then our own ends are attained: but then we break with God, and provoke God to break in upon us one way or other, and to bring the evil upon us which we feared, and for the preventing and avoyding of which we were so forward to vow, as here in the text.

In which words we have this one thing chiefly to consider, namely *the hainousnes and hatefulnes of this sin of breach of Covenant with God.* Of which in the last place.

But *first*, briefly to hint only other things, and not to handle them;

Parts of the Text.

We have here *first*, *A fearful Denunciation*, whereby *Jeremy* gives King *Zedekiah* and his Princes into the hands of his and their enemies for their disobedience and breach of Covenant.

1, A Denunciation of judgment.

2. The Success thereof.

Secondly, Certain *effects* and *success* of it. 1. Against *Jerusalem*, which are three. 2. Against the *Cities of Judah*, which is *Desolation.* Before all which is premised a note of Attention.

Before which a note of attention *Behold.*]

Behold, I will command, &c. This called on them, 1. *to look back*, to call to mind and view their sins, first and last, as the just provokers of Gods wrath, that so, if possible, and if it were not too late, they might be brought back to repentance; or howsoever, see and be convinced of the righteousnes of Gods judgment thus denounced against them. 2. *To look forward*, and to expect certain wrath from God, *&c.*

Note.

Note; Gods Word, and threatnings by his servants, and all signs holding forth his wrath, would diligently and attentively be observed by us, and warning thereby taken: Herein King *Zedekiah* failed, *as not humbling himself before* Jeremiah *the Prophet, speaking from the mouth of the Lord.*

2 Chro. 36 12

This may be of *Use* to us. To them it proved an irrevocable sentence, such as we also may expect, if in time we behold not such things to purpose.

In the Denunciation.

1. In

1. In the *Denunciation*; take notice,

1. Of the *Authority* by which the Prophet denounceth this evil: ---*ſaith the Lord,*] ſo *verſ.* 12,13. It was the Word of the Lord which came to *Ieremiah* from the Lord himſelf,&c.

1. The Authority by which the Prophet denounceth it

Note: In all our reproofs and Denunciations, we Miniſters muſt do all by, (or according, at leaſt,) to Gods Word, ſo ſhewing what God will do, but doing nothing on our heads or in our own names. Our words, if not ſo taken, will elſe be but as *wind*, and loſe their weight and authority: which concerns the *people* alſo to look unto, that *they receive Gods Word as his Word:* otherwiſe no profit will redound to them from it, as not to young *Samuel*, till he left running to old *Eli*, and acknowledged God ſpeaking to him: nor to *Eli* himſelf, but as he ſaw God ſpeaking to *Samuel*; and ſo he beleeved *Samuel*, though a very child, telling him from God of the deſtruction of his houſe, and ſo humbly *ſubmitted* to the will of God, ſaying, *It is the Lord; let him do what ſeemeth him good.*

Doctr.

Jer. 5. 12, 13.

1 Theſ. 2. 13.

1 Sam. 3 7, 8, 10, 11, & 18.

Queſt. But yet concerning us in theſe days it will be asked, what certainty is or can be in our like denunciations? Me thinks I hear ſome ſay, as once *Satan* to the exorciſts, *Ieſus I know, and Paul I know, and Samuel I know, Ezekiel, and Ieremiah I know, but who are you?* Can you ſo plainly and peremptorily denounce judgments, and particularly the *Sword* to us now? To this I *anſwer*; what we, as Gods Miniſters, can do in this kind, may in good part appear by that which hath been already done in this our Nation. The Prophets of old were bid to prophecy and ſay, *Thus ſaith the Lord, ſay a ſword, a ſword is ſharpned & alſo fourbiſhed, &c. It ſhal be upon my people, &c.* And it was upon that people. Even ſo, deny it who can, of latter years, before the ſword came on *England*, the faithful Miniſters of *Ieſus Chriſt*, as with one mouth throughout the Land, denounced the judgment of the ſword and forewarned our people of it, and lo, behold it is come: for God hath now, as well as of old, *confirmed the word of his ſervant, and performed the counſel of his meſſengers.* And we, upon as good and probable grounds, forewarn you of the *Return* of the Sword (whether from the North, or from among our ſelves again, or from forraign Nations;) God opens our mouths to ſpeak of ſuch things; and we find like

Queſt. With what certainty Miniſters now foretel of judgments.

With more then conjectural certainty.

Ezek 21 9,10 12, &c.

Upon what grounds.

Iſaiah 44. 26

grounds in *Scripture* (by which now he chiefly speaks to us, *Heb.*1.11.) from like *threats* for like sins, which he hath fulfilled; and so from like examples of like wrath (as here) for the same and like sins, as we see; as particularly here we have the *Return of the Sword* denounced for mens return to their former sins by breach of Covenant with God and man: And so, going upon such grounds, and seeing God is ever and in all ages like himself, we, though no *extraordinary Prophets*, yet as *Prophets* in a larger sence, and interpreters of Gods mind and will made known to us in his Word (and to us more then to others) do still and can give warning, and foretel according to the rules of Scripture, and method which there God useth (and partly by experience) what God will do with such a people, nation, yea and person: for we see and observe there how God useth to second and follow former and lesser judgments with greater; and at length, in case of impenitency, to cut off: Not to say, how God, minding to destroy a Nation, or to bring evil upon a place, seldom, if ever, doth it indeed till he give warning by his Prophets, and by a more peculiar providence *both* inlighten *and* excite them to take and give notice of the same, that so if men perish they may not say it is because God took them at the worst, or watched for occasion against them, but that he fairly warned them, and that *their perishing is on their own head*; according to that, *---shall there be evil in a City and the Lord hath not done it? Surely, the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.*

Optime de futuris consultant qui rerum futurarum exemplaex præteritis sumunt.

Amos 3.6,7.

So that by more then bare conjectural Application, we can shew men what will be, and give warning thereof according to our duty, and in so doing we may and ought to say, *Thus saith the Lord.*

And God thus confirming his Word, spoken by us weak men, doth both honor his own truth, holiness and justice, *Psa.*145.17. *Ezek.*14.23. as also his faithful servants and Ministers; thus both proving and approving of them as true Prophets, and all other to be *time-servers*, Jer.28.8,9.

Vſt 1. To take warning being threatned and not to scoff.

It will rather concern us all of this Nation, from the experience we have had of the truth of such forewarnings of the Sword, now fulfilled and come to pass, (whereby he hath confirmed the word of

of his ſervants and vouched them to be true Prophets, though for their faithfulneſs in this kind, their mouth have been ſtopped, and they forced by the tyrannical power of the high *Commiſſion* and otherwiſe to keep ſilence for any publick diſcharge of their duty,) I ſay, now that the evils foretold are come to paſs, and the *mouthes of Gods faithful* ones are opened again, as *Ezekiels* was upon the taking of *Ieruſalem*, or the news of it, it will *concern us* to give more diligent heed to ſuch forewarnings as are given us by them of the *Return of the Sword*, or of the continuance or renewing of it; and to ſeek by renewing and keeping our Covenants with God and man, to prevent the ſame, leſt otherwiſe, as *Ezekiel*, having formerly foretold the taking of *Ieruſalem*, and thereupon had his mouth ſtopped, yet when upon the news of taking the City his mouth was opened, as God had foretold him, he propheſied the deſtruction or deſolation of the *whole Land*, and Gods judgments upon ſuch as mocked him and made light of his propheſie; which accordingly came alſo to paſs; *ſo* Gods true Prophets now having by his mercy their liberty of propheſying reſtored, and foreſhewing further judgments, the Lord, by confirming their word, and when ſuch things indeed come to paſs, do make it fully known, and convince ſuch as are now ſecure and incredulous, that he hath not been wanting to them, neither firſt nor laſt, but *that a Prophet hath been among them.*

See and compare Ezek. 3. 25, 26, 27. with Eze. 24. 26, 27. & ch. 33. 21, 22, 24, &c. to the end

This need not be ſo ſtrange to us, that Gods further diſpleaſure, in the continuance or renewing of the Sword, ſeems to threaten, not the *City* only, but the whole Land (eſpecially in theſe Northern parts) when we conſider our great ſecurity and ſelf-confidence, eſpecially upon former good ſucceſſes, whereby, among other ſins of mocking and deſpiſing, if not miſuſing the Prophets of God and faithful Miniſters of Chriſt, who are dayly leſs eſteemed then before, *&c.* We *ſtand* upon our multitude, and *upon our ſword* (as the *Iews* did) though otherwiſe we *ſtand* ſtill guilty of many pollutions, licentious living, yea doctrines, careleſs performance of vows, promiſes, covenants with God and man, if not, in a manner diſavowing the ſame: So that in this our preſent caſe of impeniteney, and that we fully *turn not to him that hath ſmitten us: We*, without preſumption or raſhneſs, may ſay, *that the anger of the Lord is not (yet) turned away, but*

Eſpecially if guilty of like ſins.

Ezek. 33. 24, 25, &c.

but his hand is stretched out still: Seeing Gods method of proceeding with a Nation or City is such, as where we profit not by former or present judgments, we must expect greater wrath till we perish, as *Isa* 9.11,12, with 13. and as I more fully shew in *Divine* Prognosticks* on that text.

* Preached 1625, 1626

2. Upon taking warning to hope the evils threatned will befal our enemies.

Only in case of a Nations *returning* to God by *Repentance*, and *Humiliation*, together with *Reformation* of life and conversation, of Church and State according to Gods Word, and true submission thereunto, we can both hope and also assure you (in the name of God) that God will take the cup out of our hands, and make the enemies, (the Popish and Antichristian party especially) drink the dreggs of it, by turning the dint of the sword, and by making war against the beast: that, *as* we were the last (being with *Ireland* the remotest Westward) who felt the fury of the beast (as it was only the last of ten persecutions, *&c.* that under *Diocletian*, which found us out in this Land, and reached us:) for we only, for a long time, looked on and were spectators of the troubles, wars and combustions in all other Kingdoms: *so*, if once we were but truly humbled and reformed, by occasion of our late troubles and the sword amongst us: The devil, beast and false prophet, having spit out their whole malice throughout the Christian world, and ending with us, should soon feel the power of Christ or the *wrath of the Lamb*; and be consumed (more then ever) by the same, whilest we should injoy peace with the Gospel in the purity and power of the same, and become a quiet habitation; which we also dare assure Gods people of, when once (or it may be, *after* and upon some new and sharp handling) we shall be sincerely humbled and purely purged from our dross.

2. The Authority by which the judgment cometh.

This doubt removed concerning the *authority* by which *the Prophet did denounce this judgment*; We may, *secondly*, take notice of the *authority by which this judgment of the sword cometh*, or of that *soveraign power* by which the sword cometh again upon them, or of the Original or *efficient cause* of war, begun or renewed, and *whence* it is that enemies were to return again. To which I answer;

1. Negatively.

Answ. It is not from Enemies themselves, who cannot, though they

they were moſt malicious, yea powerful, (as is Satan him ſelf) do what they would, but what God wills,: they muſt do all by *permiſſion*, yea *commiſſion* from God: ſo that if God be ours, and we in Covenant with him, and he with us, we need *not fear what men or devils can do unto us*; neither ſhould they brag of their power, or threaten, or tell us what they will or can do. Only if God be not with us, or that we return not to him, or keep not cloſe with him, its not for us to truſt to our own ſtrength, policy, yea goodneſs of our cauſe in the general, or to former good ſucceſs: *Why?* It is God we have to deal withal, who if he be not our friend, we can want no Enemies. It is he that commands and orders the battel. All muſt and ſhall be as he will, and according to his appointment and command. And therefore it is here ſaid,

The ſword comes not by mans will. *Non enim poſſunt quod non ſivimus eſſicere.*

But ſecondly, by Gods command.

I will command, ſaith the Lord, and cauſe them to return to this City, &c.

Now God doth this by his ſecret providence, ſo procuring and ordering things, and ſo diſpoſing of the thoughts and counſels of Enemies, as if he had given them ſome command ſo to do. So he is ſaid *to bid Shimei curſe David*, 2 *Sam.* 16.10. See 2 *Kings* Chap. 24. Verſ. 1,2,3. 2 *Chron.* 36. 17. *Jer.* 49, 14. & 50. 21.

Note.

Note: God, the Lord of hoſts, is Commander in chief of all the Armies under heaven. He is that great *Centurion*, who, at his only pleaſure bids *go* and *come*, and is obeyed. It is only the *Lord* that *ſends a Nation againſt his people. The Lord ſhal bring a Nation againſt thee from far, and he ſhall beſiege thee in all thy gates, until thy high and fenced walls come down, wherein thou truſteſt, &c.*

God, commander in chief of *all armies.* Deut. 28 50, 51, 52.

This was the caſe of * *this place* a while ago: and may it not be ſo again with us and other Cities and Towns? God is the ſame ſtil in his judgments where men are the ſame in ſin: He therfore is alſo ſaid to *call for ſword*, Jer. 25.29. *to give the ſword a commiſſion*, and to ſay, ----*ſword go through the Land*, Ezek. 14.17. *to muſter the hoſt of the battel*, Iſa.13.4. The Lord appoints it for all circumſtances, beginning, continuance, *Jer.* 47.6,7. *Hoſ.* 11.6. and ending, *Pſa.*46.9.

* Newcaſtle.

It will be our wisdom then not to provoke this great Commander and glorious God, from whom there is no fleeing, as no resistance against him, *Amos* 4.11,12,13. Its good having him on our side, and (having any way provoked him) betimes to meet him, or to send before us our prayers, tears, &c. while he is yet far off, and so *to agree with him our Adversary*, which is the way to prevent the sword, or, if it be upon us, to *quiet it, which will not be till God discharge it*, Jerem. 47.6,7.

use. Not to provoke him.

3. What doth God command.

But what doth God command, and do?

I will cause them (the Chaldeans) to return.

The return of enemies.

Note. 1. *When one danger is past, it's not safe to be secure:* it, or the like, yea, much worse may and will, in case of impenitency, return. Danger is not always past, when it seems over: Many are for present respited, reprived, preserved from common danger; but where pardon is not timely sought by them, or the same, or other sins returned unto, their *Preservation* proves but their *Reservation* to greater and more remarkable judgments. The former may be from Gods Patience, and other * ends; the latter from Gods *Justice and Holiness*.

Note. 1. Dangers return to the impenitent.

* See my *Newcastles* Call, in the Preface.

Use 1. It's not for any then to dally with God, or to presume on his Patience, by abusing his sparing mercies; his pardoning mercies in Christ would especially be sought.

2. We are neither simply to beg a removal of the evil which presseth us, nor to take the removal of it as a mercy, unless sin be first or withall removed.

2. How far Gods providence is in evil mens actions.

2. *I will command and cause them to return, &c.*] Surely these *Babylonians* had no intention to fight Gods Battels, or to serve under him, but had ends base and bad enough, different from Gods; as *Isai.* 10.5,6,7. we might here *note, how far generally God hath an hand in evill mens actions*, and how far they do his will, when he sends them to *an hypocritical nation*, to be his executioners. For in war Gods Intentions and Purposes are one, and mens grounds, ends and ayms another. God by them may justly punish an unthankful people for their sins against him, when they shall sin by taking up arms against such as have done them no wrong, but of their own ambition, covetousness, contrariety and madness against the Truth of God professed outwardly by his people. And sometimes God intends good to his people by so

scourging them awhile, to bring them to repentance, amendment, and Reformation, and so in the end, to *beautifie them by deliverances*, to make them *formidable to all about them*, as 2 *Chron.* 17. 11. — & 20.29,30. to bind them the more in thankfulness to himself, yea, for his own greater glory, and the greater shame and confusion of his, and his peoples enemies. *Psal.* 9.16,17,18. *Rom.* 9. 17. or *Exod.* 9.16. *Josh.* 11.19,20. Enemies by Gods just Providence often rise up against Gods People, that they may fall before men, &c. As then the wise Physitian applying his Leeches to the Patient, intends health thereby, whereas the Leeches seek only to glut themselves with blood; so God lets his people blood by war, for their good, and his own glory, though the other think not so.

3. *To this City.*] i. *Jerusalem*: to *this City*, not *that*; at least to this now, and not to that till a fitter time. 3. Gods judgments come with choyce.

Note: *God sends the sword with choyce, as to* Jerusalem *of* Judah, *and not*, as yet, *to Rabbath of the* Ammonites; see *Ezek.* 21. 19,20,21,22. So other judgments; as that of drought, *Amos* 4. 7,8. *&c.* So that where Gods judgments, in any kind, and specially this of the sword, are in any place, as suppose in this City or Town, not that; in this house, not that; in this Kingdom, not that; there is some special Reason in Gods Counsel for it, which would so far be searched out, specially by that place, &c.

2. Now *secondly*, the *effects and success of this* Denunciation would, in a word only, be taken notice of. *Second part.* The effects of this Denunciation;

1. Against *Jerusalem*; and they are *three*. With respect to *Jerusalem.*

1. *They shall fight against it.*] Not only barely look on, or threaten it, as in good *King Hezekiah's time*, when not an *arrow was shot against it*, Isai. 37.33. No, *King Zedekiah* must look for no such favour. See *Jer.* 21.1,2,3. &c. Sinners must not look to find as Saints. 1. Enemies shall fight against it.

2. *And take it.*] Thats more. Before, they *fought* against *Jerusalem*, but the seidge was raised. But now the Jews looked for their help, (the like help from *Ægypt*) *but in vain*, Lament. 4. 17. When God indeed will punish, all our *confidences* shall be removed, or fayl us. 2. Take it. Our confidences shall fayl.

God thus speaketh to this people, —— *The Lord hath rejected thy confidences, and thou shalt not prosper in them.* And *Job* thus speaketh *Jer.* 2.37.

Iob 9.13. ſpeaketh of God; *If God will not withdraw his anger, the proud helpers (or helpers of pride or ſtrength) do ſtoop under him.*

uſe. It is therefore good having God for our help and hope; ſee *Pſal.* 146.5,6.

2. Iudgments, though unlikely, will befall. *Again*, The taking of *Jeruſalem* might ſeem Incredible, *Lament.*4.12. But when our ſins are ripe, God can do that which we cannot conceive, and far beyond that which any, the oldeſt in his time, hath ſeen, *Ioel* 1.1,2. &c.

3. It's not to truſt in outward ſtrength or means. 3. Let none then (whileſt God is an enemy) flatter themſelves or truſt in any confidences of their own; not in their Allies and Confederates, not in the outward Ordinances, whileſt they walk not according to them, *Ier.*7.4. &c. Not in horſes, men, though Princes, *Pſal.*20.7. & 146.3,4,5. Not in their own ſtrength, in their ſtrong or high walls, as is ſaid, &c. *Deut.*28.50,51,52.

3. Burn it. 3. *And burn it with fire.*] This is yet worſe, being threatned, *Amos* 2.4. Many towns are taken, yet not conſumed with fire; that is counted barbarous in *enemies*, as of late in our barbarous *Cavaliers*, and *Popiſh* and *Iriſh* eſpecially, who burned the towns they took, ſuch eſpecially as they could not keep: And it is *ſevere* and *ſore in God*, and ſhould deeply *humble* ſuch as have found it ſo with them; but make *us* of this place more *thankful* both to God and man; who, (deſerving as ill as any) though the town was taken by ſtorm, yet ſcarce felt the ſmel of fire.

From all theſe Note. Gods gradual proceedings in his judgments. Now, *note* from all theſe *three*, and the *order* of them, *how God commonly proceeds by degrees in his judgments*, from the leſſer to the greater, till he at length utterly cut off and deſtroy. He firſt trieth them, as by divers other leſſer evils, as by *dearths, inundations, peſtilence, &c.* So by the *ſword*, which he firſt *threatens*, *Levit.*26.25. Then by a *ſeige* only, as in *King Hezekiah's time.* If this do no good, then by *fighting* againſt their Cities, as here in the firſt ſeige of *Ieruſalem*, which upon their ew rening of their Covenant with God and ſome Reformation was removed. Next, by *taking* of their Cities and no more; or, it may be, by taking and alſo *plundring* the ſame, or ſpoyling their goods; as it was with *King Rehoboam*, and his Princes, who repenting at the preaching of *Shemajah*, were delivered from deſtruction, but not from ſpoyl: God would grant them ſome deliverance, (or a *little while*) and no *pour out his wrath upon Jeruſalem by the hand of* Shiſhak;

2 Chron 12, 4.5,6,7,8,9.

So

So he took away the Treaſures of the Houſe of the Lord, and the Treaſures of the Kings Houſe; he carryed away alſo the ſhields of gold which Solomon *had made.* *Laſtly*, when none of theſe will reform us, then he gives the Cities, and goods in it, to *the fire*, and the men or evil doers in it to the *ſword*, to Captivity, Famine, yea to *Deſtruction*, and that (without repentance intervening) of *ſoul* eternally, as well as of *body* temporally.

Uſe. This his long-ſuffering is a mercy. And ſhould haſten our repentance.

Oh gracious and merciful God, full of long-ſuffering and patience, both to cut off finally till there be no remedy! How ſhould this his manner of proceeding with us lead us to *repentance*! How, if we were wiſe, ſhould we be warned by his bare threats? Howſoever when he comes nearer us by ſome leſſer evils. See the different carriage of *two Kings*, *King Hezekiah*, and *King Hoſhea*; both were alike threatned by the Prophet *Micah*, who preached both to *Samaria* and *Ieruſalem*, and threatned *Zion* and *Ieruſalem* as well as *Samaria*, *Micah* 1.1. & 3.12. But *King Hezekiah*, took warning, *feared the Lord, and beſought the face of the Lord, and the Lord repented him of the evil which he had pronounced againſt them*, Jer.26.18,19. But did *King Hoſhea* ſo? No, *He did evil in the ſight of the Lord, (yet not as the Kings of* Iſrael *that were before him:)* Yet the *King of* Aſſyria *went up to* Samaria *and beſeidged it*, —— and after three years ſeidge *took it*, and carryed *Iſrael* away into Captivity, &c. So that Kingdom came to an end. And we have heard how, though at another time, *King Hezekiah* was beſeidged with a mighty and an inſolent enemy, yet he ſeeking to the Lord was miraculouſly delivered.

Oh that we could be thus wiſe, or, at leaſt, ſo wiſe as was *King Rehoboam*, who, upon *repentance*, ſcaped with a plundering. Only, ſo it was with many of late in this our Nation, and with us alſo of this place, who were only gently for the moſt part plundred. What may ſeem to be next, if we and other Cities make not better uſe of the *mercy*, as well as of the ſeverity? what? but deſtruction.

2. With reſpect to other Cities of *Judah*.

12. *And I will make the Cities of* Judah *a deſolation without an inhabitant.*] This is the *effect* of this Denunciation againſt the *Cities of Iudah*; of which I will ſay no more but this, that *like as is the Mother, ſo are the Daughters*, both for ſin and puniſhment. Other leſſer Cities commonly follow the faſhions of the Mother City, both in good, but eſpecially in evil. Great Cities

and Towns should see to give good example to others; otherwise (so far) they become guilty, not only of their own, but of others sin, and causes, at least *occasions* of their punishments.

Such *general* Desolations are the fruit of sin persisted in against former mercies and lesser chastisments from God, unto which senceless sinners are at length given over. God is provoked at length to *turn a fruitful Land into barrenness for the wickedness of them that dwel therein*: As sin dispeopled the whole world in the flood; and the paradise of the world, the *Land of Judah*; for now was accomplished that wrath so long foretold, by the Prophet *Isaiah*, in the desolation of this people for their obstinacy. *Their hearts were made fat*, --- so that the word in the Ministry of it had no saving effect on the most of them, which their obstinacy was to continue *so long, until their Cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; desolate with desolation; and the Lord have removed men far away, and there be a great forsaking in the Land.*

Desolation. Which is a fruit of hardness of heart. Psal. 107 34.

Isai. 6. 10, 11, -- 13. 12. --

Such desolations must they expect at length who neglect lesser warnings, and who harden themselves against the word, mercies, judgments, and *forget their vows, promises and Covenants with God and man.* For this is that sin here which (added to their former sins) made them ripe for destruction, and for which this great desolation, *by the return* of the *Babylonish* Army, came upon them.

Now from the whole Verse, observe;

Doctrine. Breach of Covenant is an haynous sin, which God will by no means pass by in his people unpunished.

The main Doctrine from the whole verse.

It causeth, as here, irrevocable judgments: Where I speak not of *unlawful or sinful* Covenants, which are better broken by repentance, and pardon begged of God for that rashness which was in the making of them: Such was that of those *Iews*, who, more then fourty of them, banded together --- *to kill Paul*, Acts 23.12. But of *lawful* Covenants, whether only

Breach of Covenant punished by the sword.

1. *Civil*, Whereby men ingage themselves one to another in civil respects only; as when *Abimelech* and *Abraham* covenanted and sware one to another at *Beersheba*, or *the well of the oath*, *Gen.* 21.27. -- 30.31. And when *Iacob* and *Laban* covenanted at *Galeed*, *Gen.* 31.44. -- 52.

Covenants distinguished.

Or 2. *Religious*, To yeeld obedience to God according to his

will

will, or to ſeek God; as when *Iehojada made a Covenant between him, and between all the People, and between the King, that they ſhould be the Lords People*, 2 Chron. 23. 16. And ſo when *Ezra* made a Covenant for himſelf, and the people, with God, to put away all *their ſtrange wives*, &c. *Ezra*. 10. 3. See alſo *Nehem*. 9. 38. & 10. 1. &c. 29. 30. &c.

Or 3. *Mixt*, Such was that alſo of *Iehoſaphat*, which was made, not only *between the Lord, the King and people*, ---but between *the King alſo, and the people*, 2 *Kings* 11. 17. And of this nature is *our national Covenant*.

Now God will ſeverely puniſh the breach of all theſe ſorts of Covenants; for ſo he hath done.

And God puniſheth breach of Covenants of all ſorts.

1. For *Civil*, As that made *Ezek*. 17. between the *King of Iudah*, and the *King of Babylon*, againſt whom (after he had taken an oath) *he rebelled, in ſending his Embaſſadors into* Egypt, *that they might give him horſes, and much people*. But what ſaith God? *Shall he proſper? Shall he eſcape that doth ſuch things? Or ſhall he break the Covenant and be delivered? As I live, ſaith the Lord God, ſurely in the place where the King dwelleth that made him King, whoſe oath he deſpiſed, and whoſe Covenant he brake, even with him, in the midſt of Babylon, he ſhall dye*, &c. See alſo 2 *Sam*. 21. 1, 2, 3. &c. with *Ioſh*. 9. 15.

1. Civil. Ezek. 17, 15, 16, 19.

2. For *Religious* Covenants. Thus *Iſai*. 24. 1, 2. the Lord threatneth doleful judgments to fall upon the Land: *Behold, the Lord maketh the earth empty, and maketh it waſt, and turneth it upſide down, and ſcattereth abroad the inhabitants thereof*, &c. *The Land ſhall be utterly emptied, and utterly ſpoiled*, &c. But why is all this? *Becauſe they have tranſgreſſed the Laws, changed the Ordinance, broken the everlaſting Covenant; therefore hath the curſe devoured the earth, and they that dwel therein are deſolate*. So the Army of *Iſrael* could not proſper at *Ai*, nor ſtand before their enemies, though Gods promiſe was to be with them; *Why? Becauſe Iſrael (ſaith the Lord) hath ſinned, and they have alſo tranſgreſſed my Covenant*; ---and yet it was but one man *Achan* (with his family) that had taken of the accurſed thing, and ſtollen, ---who accordingly were deſtroyed. So for *profanation of the Sacraments*, (ſigns of the Covenant) and of holy things: ſee how God takes ſuch wicked ones up.

2. Religious. Iſai. 24, 1, 2, 3, 4, 5, 6. Joſh. 7, 11, 12.

Psal.50.16.17. up; *What hast thou to do to declare my statutes, or that thou shouldest take my Covenant in thy mouth? &c.*

3. Mixt. 3. So for *Mixt* Covenants. In *King Asa* his days, they bound themselves by a renewed Covenant to God, and one to another, that they would *seek the Lord God of Israel*, and so by mutual covenanting (to destroy Idolatry, and the groves and superstitious worship) they bound themselves, and submitted to the *penalty of death*, 2 *Chron.*15.13,14.&c. So acknowledging, that not only Idolatry, and breach of mens general Covenant with God deserved death; but that they, by vertue of this their covenanting one with another (which they did to shew their thankfulness to God for that late great victory) were bound, without any pity or partiality, to see Gods Will and Law, *Deut.*13.1,2,3,4. &c. in such case, executed and fulfilled.

But *especially*, the Instance in my Text is remarkable: *King Zedekiah* had *made a Covenant with all the people which were at Jerusalem, to proclaim liberty unto them*; as Jer.34.9,10. *But afterwards they turned, and caused the servants and handmaids whom they had let go free, to return, and brought them into subjection, &c.* verse 11. *Therefore, thus saith the Lord,* -- verse 18. *I will give the men that have transgressed my Covenant, which have not performed the words of the Covenant which they had made before me, -- even the Princes of* Judah *and of* Jerusalem, *the* Eunuchs *and the Priests, and all the people of the Land, which passed between the parts of the Calf; I will give them into the hand of their enemies, and of them that seek their life:* --- And then, as in my Text, *I will command and cause them to return to this City, and they shall fight against it, and take it, and burn it with fire, &c.* Where we may observe, God, *verse* 18. calls that *his Covenant*, which the King and Princes had made with their servants *before him*, i. in his presence, taking him to witness; so when men Covenant one with another, by *oath* especially, and sacrifice, that Covenant is called *Gods Covenant*; so that breaking it, we are truly said, yea, and by God taken to *break with him.* Where we must know, that a Covenant may be said to be *Gods Covenant, two ways*; either when men immediatly bind themselves unto God, and when he is the party covenanted with-all, as in such Covenants as are meerly Religious and Sacramental.

Per modum Obligationis.

Or

Or when men bind themſelves one to another, according to God, though to an Heathen and *Infidel*, yet in the name of God; and, as in his ſight, he being taken and called to witneſs, to judg and to avenge the breach of it. This God accounts *his Covenant*. *Per modum Atteſtationis.*

Now *Why* or *Whence* is it that the Breach of Vow, Oath and Covenant is ſo hateful, hainous, and ſo plagued and puniſhed? I *anſwer: firſt*, (eſpecially if we ſpeak of the former ſort of Covenants, meerly religious) we can have no ſecurity from his wrath, or hope of freedom from any evil by vertue of any Promiſe or Covenant of God, further then we keep Covenant with God, ſeeing his promiſes as they are propounded *generally*, ſo *conditionally*; and howſoever, in *regard of the Elect*, the promiſes of God are ſure, though conditionally propounded, yet as concerning them, his promiſe is more *abſolute*, yea ſuch as undertakes on their behalf for the conditions too, (as elſwhere in a Treatiſe publiſhed on that argument is fully ſhewed;) yet ſeeing they are not (uſually) made good to any but in a conditionall way, Gods performance on his part cannot be expected, unleſs there be a performance on our part, 2 *Chron.* 15.2. *—if ye forſake him, he will forſake you.* Indeed, whileſt we keep Covenant with him, he is pleaſed to bind himſelf ſo faſt to us, that he gives us power (in a manner) *to command him*, to grant or do what we would have him to do for us, according to his Word. Thus ſaith the Lord, *——Ask of me things to come concerning my ſons, and concerning the work of mine hands command ye me.* Iſai. 45, 11 And hereupon thus ſpake *Joſhua* to the Lord, *——and he ſaid in the ſight of Iſrael, Sun ſtand thou ſtill upon Gibeon, and thou Moon in the valley of Ajalon. And the Sun ſtood ſtill, and the Moon ſtayed, until the people had avenged themſelves upon their enemies.* Joſh. 10, 12, 13 It was not thus, as we heard, when the people, at the ſiege of *Ai*, tranſgreſſed Gods Covenant, where God fought, not for, but againſt *Iſrael*. In like manner where people (having broken Covenant, and tranſgreſſed) do *renew* Covenant with God, promiſe and truly intend to depend wholly on God in their ſtraits for protection and ſafety, there they have God, (who otherwiſe was ready to deſtroy them) renewing his promiſe to them of protection, according to that, *Hoſea* 14.1,2,3,4. And ſo Gods people, whileſt they keep or otherwiſe renew Covenant

Reaſons hereof.

1. By our breach with God, we ſet God looſe from his promiſe of protection, which is conditional.

2 Gods certain performance of his conditional promiſes as concerning the elect.

venant with God, they (as it were) hold Gods hands, as *Moſes* did, and keep off wrath from themſelves and others: (for ſo it pleaſeth him to bind himſelf to his people:) but when they break Covenant with him, and continue in ſo doing, they ſet him *free*, and let him looſe, and make Gods Covenant voyd on his part, as for any performance they, in their tranſgreſſion and impenitency, can expect from him by vertue of any promiſe of his unto them, which was only *conditional*; And ſo they muſt accordingly look to *know his breach of promiſe* (as he is pleaſed to ſpeak) or the altering of his purpoſe, or his breaking off with them, as the *Iſraelites* in the wilderneſs did find it, *whoſe carcaſſes accordingly fell in the wilderneſs*. In a word, the breach of Covenant with God, or enmity againſt his Covenant or againſt the people of his Covenant, procures the Sword, which is ſent to *avenge the quarrel of the Covenant*.

Numb. 14. 34.

Lev. 26. 25.

2.

Gods name is thereby polluted.

Another Reaſon, why breach of Gods Covenant and our own is ſo ſeverely puniſhed, is, *becauſe God thereby is the more diſhonored*: Every ſin is a diſhonor and diſobedience to God, but this *a pollution of his name*, though it be of a Covenant meerly *civil*, made with Infidels, or *mixt*, being made before him or in his ſight and preſence, as witneſs thereunto. Hence, as we have heard, God calls ſuch a Covenant *his Covenant*; ſo King *Iehoiakims Covenant* with the King of *Babylon*, is called; and therefore is ſo ſeverely threatned and puniſhed: for, *Therefore thus ſaith the Lord God, As I live, ſurely mine Oath that he hath deſpiſed, and my Covenant that he hath broken, even it will I recompence upon his own head*, Ezek. 17. 19. and Verſe 20. ---*I will bring him to Babylon, and will plead with him there for his treſpaſs that he hath treſpaſſed againſt me*: and yet it was againſt the King of *Babylon that he rebelled*, whoſe *Covenant he brake, and whoſe Oath he deſpiſed*, as Verſ. 13, 14---16. What Covenant we make with others in Gods name (as when we ſwear it muſt be only in the name of our God, its part of his honor) God accounts *his*: and ſo the diſhonor is *his* alſo, when Covenants with men are broken: yea it is the greater becauſe his name is thereby polluted. So the Lord ſpeaks here in this inſtance of King *Zedekiah*, ---*ye had made a Covenant before me in the houſe which is called by my name: But ye turned and polluted my name*, &c.

Such Covenants though made with Infidels being Gods Covenants.

Verſ. 15, 16, 17, 18.

&c. Therefore I will give the men that have transgreſſed my Covenant---into the hand of their enemies, &c. This is becauſe Gods name comes thus to be blaſphemed, evil thought and evil ſpoken of, not only by the Heathen, but by the prophaner ſort of common profeſſors, eſpecially if Covenants made in the name of God, be not kept with them. And therefore doth God, in zeal to his own honor, which is ingaged in all ſuch Covenants, puniſh with greater ſeverity the breach thereof. This circumſtance, that ſuch whether only civil or mixt Covenants are Gods, brings a greater guilt upon the breach thereof. The marriage contract is *Gods* Covenant and is therefore puniſhed by Gods Law with death, not only of the body, but eternal. *The ſtrange woman which forſaketh the guide of her youth, and forgetteth the Covenant of her God,* it is ſaid, *her houſe encline th unto death, and her paths unto the dead.* Prov. 2. 17, 18

David and *Solomon* made a civil Covenant with *Hiram* King of *Tyrus*, and the breach of it is puniſhed in *Tyrus*: *For three tranſgreſſions of Tyrus and for four I will not turn away the puniſhment thereof; becauſe they delivered up the whole captivity to Edom, and remembred not the brotherly Covenant, or the Covenant of brethren: But I will ſend a fire on the wall of Tyrus, which ſhall devour the pallaces thereof,* Amos 1. 9, 10. 2 Sam. 5, 11 1 Kings 5, 1, 8 & 9, 13.

I would conclude this reaſon, by remembring you of that notable and famous inſtance of latter times, (mentioned by ſo many, yet minded by a few only) in that famous battel of *Varna*, fought *Novemb.* 10. 1444. between *Amurath* the ſixth, and *Uladiſlaus King of Hungary*, who having made a League or Covenant of peace with the Emperor of the *Turks*, was afterwards perſwaded by *Iulian* the Popes Legat to violate the League, and to make war upon the *Turks*, who fared accordingly in the end. When *Amurath* was almoſt put to the worſt, he plucks out of his boſom the writing which contained the late League, and holding it aloft in his hand, "his eyes lift up to heaven, he utters theſe words; *Behold thou* "*crucified Chriſt, this is the League thy people in thy name made* "*with me, and now have violated without a cauſe*: If thou be a "God, as they ſay thou art, ſhew thy power, and pour out thy "wrath upon this perjured people. Hereupon (though this *Turk* in thus ſpeaking blaſphemed the name of Chriſt,) yet Chriſt to vindicate his own honor, will do a *Turk* right and juſtice; the

battel

battel turns, the perfidious Christian King and many of his chief Commanders slain, the whole Army routed, great part of that Country lost. Lo, the fruit of the violation of Faith and Covenant for politick advantage, &c. and lo, how zealous Christ is of his name, that it be not blasphemed by the Heathen or any other.

3. Thereby moe bonds are broken.

The *third and last Reason*, is, because the breach, or not observing the Covenant of our God is a sin against moe bonds, not only against the bond of nature, of Gods mercies and benefits, and of preservation and redemption both temporal and spiritual, which tye and bind more naturally, by a natural kind of obligation: but against a more *voluntary and deliberate* Act of a mans own doing and yeilding to: so that, though God seem to pass by other sins for a long while, yet he wil not pass by this. Thus God did bear with many provocations and murmurings of his people, coming out of *Ægypt*, *five* at least, or *six*; But when once they, but so much as, yeilded to the terms of the Covenant, they were then, and ever after sensibly punished, till at length when, (in all) they had provoked him *ten times*, their judgement became irrevocable, so *that he sware in his wrath, they should never enter into his rest*, Numb. 14. 21, 22, 23. They *murmured*, 1. *At the red sea*, yet not a word of reproof, only *Moses* comforted them, saying, *fear not, stand stil, see the salvation of the Lord, &c.* 2. *At Marah*, where the *waters were bitter*; but so was not God: *The Lord shewed Moses a tree, which, cast in, made the waters sweet.* 3. *At Sin*, where they wanted bread, &c. *would God we had dyed in Ægypt, &c.* But the Lord said, *I will rain bread from heaven for you, &c.* 4. They tempted God twice about Manna: 1. In *reserving it* till the morning, contrary to Gods command: only *Moses* was wroth with them. 2. In seeking it *on the Sabbath*, when God told them there should be none: where they escaped only with a *gentle chiding* from the Lord. 6. At *Rephidim*, for want of water; where, as they chide *Moses*, *Moses* also chides them. But when once the Law was propounded to them, and they had yeelded to the terms of the Covenant, saying, *All that the Lord hath spoken we wil do*, (though alas they wanted power & an heart so to do;) and when once at the Mount they, in *Moses* absence, (who was to bring them the Covenant in

And therfore though he pass by other sinns, yet he wil not pass by this.

A large *instance.*

Exod. 14. 11, 12, 13.

& 15. 24, 25, 26.

& 16. 2, 3, 4, 5

& vers. 19, 20

& v. 26, 27, 28 29.

Exod. 17. 1, 2, 3, &c.

Exod. 19. 5-8

in writing) had made the golden calf, the Lord takes ſpecial notice of it, owns them not for *his people*, ſaying to *Moſes*, *Thy people---have corrupted themſelves*---they ſo uncovenanted themſelves, and God takes notice how *quickly they had turned aſide out of the way which he commanded*: Hereupon threatens to conſume them: And though ſeemed to ſpare them a while at *Moſes* requeſt, yet *Moſes*, at Gods command, *cauſeth the idolaters (about three thouſand men) to be ſlain, ----and the Lord plagued the people*--- This was their *ſeventh* provocation: This and their after ſins brought all their former provocations into remembrance, being looked on as breaches alſo of Covenant: ſo that *eighthly*, when at *Taberah* they complained upon wearineſs, *The Lords anger was kindled, and the fire of the Lord burnt among them in the uttermoſt parts of the camp*: and when *ninthly* they fell a luſting for fleſh and loathed Manna at *Kibroth-hattaavah*, *quails were given them in Wrath, leanneſs was ſent into their ſouls; and while the fleſh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with a very great plague. Laſtly*, when in *Pharan* they murmured upon the news of the ſpies, and beleeved not God, but rebelled, and would needs return to *Ægypt*, diſtruſting both his power and promiſe, which made the *tenth* provocation, and was an high breach of their Covenant with God, being diſobedience, contrary to their promiſe, and *diſtruſt, for in that thing they did not beleeve their God*. The Lord came to a peremptory reſolution, even to ſwear, that becauſe they had now tempted him theſe *ten times----ſurely*, ſaith he, *they ſhall not ſee the Land---neither ſhall any of them that provoked me ſee it, ſave* Caleb *and* Joſhua. Where we ſee that when men in ſpecial Covenant with God perſiſt to provoke him, every new ſin is thence aggravated, and old ſins called to remembrance, and ſo at length, ſooner or later, certain and irrevocable ſentence paſſeth.

Exod. 32.7,8, 10, 11, 14. & v.27,28,35

Numb. 11. 1. & v.4,5,6,33. Pſa. 106.15.

Pſa 78.30,31

Deut. 1. 26-32

Numb. 14. 1, 2, &c 21,23.

Uſe 1. This may ſerve *to juſtifie God* in all that hath befaln us, or which may or ſhall befal us hereafter, teaching us to ſay, *The Lord is righteous in all his ways, and holy in all his works*: Seeing he doth *but thus avenge the quarrel of his Covenant*, broken by all ſorts. 1. Our *general* Covenant made with God in Baptiſm requires of us all, *true faith*, and the obedience of faith, *repentance*,

Uſe. fourfold.

1. To *juſtifie God* in his judgments. Pſa 145.17. Lev. 26.25.

Application to us of this Nation.

pentance, mortification, a forsaking of the *devil* and all his *works*; the *world* in *the pomp and glory and covetous desires of it*; the *flesh* in all the *carnal desires* of it. And men generally would needs be admitted Christians under the signal of the Cross; binding themselves *manfully to fight under Christs banner against all these Enemies, and to continue Christs faithful soldiers and servants.* Now how we have kept this Covenant in this our nation generally, whether better then those hypocritical and carnal worshippers who had made a Covenant with God by sacrifice, against whom God himself became judg, testifying against them for their hypocrisie in worship, for their disobedience in practise, and for prophaning his Covenant, and casting his words behind them; the whole world, that knoweth how it hath been with us, especially of latter years, and our own consciences can easily witness and judg. How light have we made of Christ the Lord who was given us by a Covenant? of his faithful Ministers, the messengers of his Covenant, and of their message and ministry, whom we silenced, molested, banished? what some godly Kings of *Judah* did by way of *Reformation*, when in thankfulness for great mercies they renewed their Covenant with him, and with one another, we were such as did the quite contrary. King *Asa* with his covenanting, demolished Idolatry, as formerly in *Judah*, so also in *Israel*----*yea deposed his own mother because she had made an Idol.* We have sought to bring Idolatry and Popish superstition into the Land again, and have given way too far to the practise of it by Papists and such as were Popishly affected. King *Asa* restored Gods true worship in both Kingdoms, *Israel* and *Judah*, renewing the altar of the Lord: We sought to pull down and corrupt Gods true Worship in both Kingdoms, *England* and *Scotland*, and to rear and set up Idolatrous altars to a breaden God. He set up in *Israel a teaching ministry*, as other good Kings and Governors did, 2 *Chron.* 17.4,6,7,8,9. We have endeavored, yea actually have pulled down and taken away many Lectures and afternoon Sermons, and silenced or driven away such Ministers as were most faithful, painful and constant in preaching, yea even in that regard. And was it not time for God, by sending the sword, *to avenge the quarrel of his Covenant?* Not to speak of the prophaness of most mens lives contrary to their

Who keep not Covenant with him.

Either General.

As doing contrary to the practise of the good Kings of *Israel.*

2 Chro. 14. 2, 3, 5. & *chap.* 15. 8, 16.

Chap. 14. 4. & 15. 8.

Ch. 15. 3. with vers. 8, 9.

their Covenant in Baptiſm, as if indeed they had made a covenant with the *devil*, to do all his works inſtead of forſaking them; with the world to follow the vain pomp and glory and covetous deſires of it, and with the *fleſh* to be led by the carnal deſires of it? And (the ſword being come) how have men ſided, (not only *Papiſts* but *others*) in forſaking the banner of Chriſt, and fighting for Antichriſt; and under colour of fighting for *Queen Elizabeths Religion*, have fought for *Queen Maries Religion*, and againſt the true, orthodox and ſound Religion and Worſhip? Was this that which their *Baptiſm* under the ſign of the Croſs bound them too? Oh! Its a dangerous thing either to forſake the Covenant of God, *Ier.*22.7,8,9. or to *oppoſe it*, by fighting or being againſt it, as was *Antiochus Epiphanes*; Dan.11.28---30.

And howſoever our Parliament hath given us and doth ſtil give us good hopes, of a Reformation according to Gods Word, and a bringing us back to the Covenant of our God both in matter of doctrine, diſcipline and a more holy life; yet whileſt this main work of God goeth ſo ſlowly forward, whileſt diſcipline is not yet ſettled or ſo bounded as it ſhould be, and whileſt ſuch connivence, if not, (in effect) a toleration is ſuffered for men to ſpeak, hold, write, and do what they liſt, that men may make themſelves vile, and yet, (at leaſt as yet) by no law eſtabliſhed, or executed, be reſtrained or frowned upon by ſuch as ſhould reſtrain them; we have no cauſe to be ſecure, but to fear the return of the ſword out of ſome quarter of the world or other, or from within our ſelves, as formerly. God will not be dallyed withal. And if God ſo judg us, as he did old *Eli* and his houſe, and that our ſins be not purged with ſacrifice or offering, and that our monethly Humiliations prove rather (as they are kept) provocations, we have none to blame but our ſelves: Gods ways and judgments will ever appear to be righteous. 1 Sam.3 13,14

2. And if we look to *particular Vows* and Covenants dayly broken by all ſorts, muſt not all juſtifie God, as holy and righteous in ſuch evils as have befaln them, or may yet befal them? Oh what vows and promiſes do men make to God in time of their troubles, fears and dangers, and yet how ſoon broken and forgotten when theſe are over? What proteſtations, imprecations, taking heaven and earth to witneſs our ſincere intentions, and yet how 2. Particular.

how little conſcience made of performance? Are not men yet ſenſible of theſe things? If God make ſuch men yet to ſmart, muſt he not be acknowledged juſt? What cauſe even the better party in the Land have to be humbled, and to fear ſharper rods, upon this ground of careleſs keeping our late Covenant and national League, we ſhal enquire into and examine anon.

2. To be excited and incouraged to keep Covenant with God. 2 Chro. 13.9, 10,11,12.

2. In the mean time, it would be much to the abatement of our fears, and to our incouragement and hopes of good ſucceſs in all our undertakings, eſpecially when we have to deal with a Malignant party, (and theſe are ſuch as we have moſt cauſe to fear) if we could truly reaſon as King *Abijah* againſt King *Ieroboam*, making War with him: ---*have not ye caſt out the Prieſts of the Lord the ſons of Aaron and the Levites, and have made you Prieſts after the manner of the Nations of other Lands*-----*But as for us the Lord is our God, and we have not forſaken him, and the Prieſts which miniſter unto the Lord are the ſons of Aaron* (neither *Baals* Prieſts, nor Prieſts of their own making;) ---*We keep the charge of the Lord our God, but ye have forſaken him*--- & ver. 17, 18. *And behold God himſelf is with us for our Captain,---fight ye not againſt the Lord God of your fathers, for you ſhall not proſper.* Neither did they proſper----*there fell down ſlain of Iſrael five hundred thouſand choſen men, &c.* and *the children of Iudah prevailed, becauſe they relied upon the Lord God of their fathers*, and kept the Covenant made with their fathers. Howſoever, God would be ſome way or other with us, if we were with him, 2 *Chron.* 15. 2. At leaſt, whatſoever our caſe ſhould be, we might hence be comforted in our troubles, and in like integrity, Pſa. 44.17,18 *ſay and appeal* to God, as the Church, *Pſal.* 44---*All this is come upon us; yet have we not forgotten thee, neither have we dealt falſly in thy Covenant: our heart is not turned back, neither have our ſteps* (or goings) *declined from thy way.*

The bleſſings hereof.

3 *uſe.* Exhortation to renew Covenant with God; as others have done upon like grounds.

3. Be we then *exhorted*, if not to *enter*, yet to *keep* or renew our Covenants made with God, and with one another in the preſence and ſight of God. We have as good cauſe thus to do as ever nation had, and the ſame or like occaſions. What moved King *Aſa* with *Iudah*, and many of *Iſrael*, ſolemnly to Covenant with God, and one with another, and that upon the forfeiture of life, if any kept it not?

1. Was

1. Was it not a *mercy, and a great deliverance?* 2 *Chron.*15. for which thus they would ſhew their thankfulneſs,& bind themſelves to a through Reformation? Now comes *England* behind in mercies of this nature,or doth it not go before all other Nations in remarkable deliverances? *Aſa* was delivered from a mighty Army of the *Ethiopians*, and *Iſrael* from *Ægypt*, for which he renews, and they are called to enter into Covenant with the Lord, and urged to keep it, and that becauſe of ſuch deliverance and mercies;as *Exod.*19.1,2. &c. 5. &c. & 20.2. *I am the Lord thy God which have brought thee out of the Land of* Ægypt. *Thou ſhalt have no other Gods before me, &c.*

2 Chron.15. 10,11,12.

1. By occaſion of mercies and great deliverances,

Already received.

The remembrance of which mercy is urged by *Ioſhuah*,to make them renew, and firmly to keep *Covenant with God, Ioſh.*24.2,3. ---6.7.&c. 14. 15. ---25. 26, Now our deliverances have been from ſpiritual enemies alſo, as from *ſpiritual Ægypt*, as from the tyranny of *Antichriſt*, that ſpiritual *Pharaoh*; and from *ſpiritual Babylon*, and from *Popery*, by a child, *King Edward*,and a woman, *Queen Elizabeth*; which,when *Iudah* was delivered temporally, made them reſolve, ſaying, *Come let us joyn our ſelves to the Lord in a perpetuall Covenant,&c.Iſai.*50.5. Since we have been miraculouſly delivered, both from ſpiritual and bodily bondage, as from the *Popiſh,Spaniſh Navy*,in 1588. from the *Popiſh* powder plot, *Anno* 1605, and eſpecially from late deſigns of the *Popiſh* and *Malignant* party, and for the diſcovery and prevention of plots againſt Parliament and City, tending to the utter ſubverſion of Religion, and of our Liberties, which occaſioned the *National Covenant* between *England* and *Scotland*, and their "joyning in Arms for the Vindication and Defence of their Re-"ligion, Liberties and Laws, againſt the *Popiſh, Prelatical* and "*Mulignant* party, as in their Declaration they have publiſhed: Beſides many (no leſs then an hundred) ſucceſſes, deliverances or victories obtained one after another without interruption, till the power of the Adverſary was wholly broken; in remembrance whereof, have we not as much cauſe as ever any had to make,keep and renew Covenant with God,and among our ſelves? Eſpecially, if withall we conſider other *hoped mercies*, and the benefits of keeping our Covenant firm with God, and with our neighbour-Kingdoms; for thus we become *ſtrong*,yea *invincible*; God and

good men being in league with us, we shal in the end, atleast, be the more prevalent party; such a cord is not easily broken. Otherwise, being divided from God by breach of Covenant made with him, or in his name, by unbelief and impenitency; and among our selves by Faction, Schisms, &c. we shall surely in the end fall. Thus also the unsound are discovered, and we know our enemies, at least, whom to suspect and to put no trust in: Otherwise, invisible enemies are most dangerous. When once the Lord causeth us to pass under the Rod, and *brings us into the bond of the Covenant, then,* faith he, *I will purge out from among you the Rebels, & them that transgress against me.* Yea, the best come thus to be more purged, at least, to walk more closely with God in all good conscience of our duty: whereas, till we bind or take our selves bound fast to God by Covenant, whether made directly with him as a party, or with others in him as a witness, or both, we walk more loosly and carelessly, ready to break with God and man upon small occasions: As one being with a Master upon tryal, and before he be bound to his Trade by Indenture, is ready to break away without fear of any penalty. I wish these our loose times made not this good: we should not then play fast and loose, as we do, both with God and man.

Other good redounding hence.

Ezek. 20, 37, 38.

2. Former corruptions to be covenanted against.

2. *Another ground* or cause of covenanting with God, and of keeping it, we find to be *when a land or people hath been polluted with Idolatry and Superstition*, and hath been kept in ignorance of the true God, his pure Worship, his Laws and Word, in a lawless liberty of sinning, transgressing his Sabbaths, &c. For which see 2 *Chron.* 15.3.-8.-16. & *Nehem.* 9.34,35.-38. with *cap.* 10. 29,30,31. &c. *Ezra* 10.2,3. &c. 2 *Chron.* 23.3.-16. with 17. & 29,5,6,-10. & 34.21,-25,31.

And have not we then like cause? Have we not declined, and been corrupted in doctrine, worship and manners, Gods Sabbath turned to play-day, Masks and Plays, instead of afternoon Sermons, and that even at Court? And were we not almost quite grown, not only *slavish*, but *prophane*, *Popish* and *Superstitious*? And was not this one ground, at least, of our covenanting, namely, *to restore Religion to her purity, and to preserve her in it*, and keep it from utter ruin? How can we else be thankful for our freedom from such corruptions, but by keeping firmly our Covenant, with God

Preface to the Covenant.

God, of a more pure and holy worſh'p, and walking with him?

Laſtly, Evils *inflicted*, and evils feared or threatned, have occaſioned a new covenanting with God. 1. *Inflicted*, as we have ſeen, *Nehem.9.36,37*, with 38. So in *King Hezekiah*, 2 *Chron.* 29.8,9, with 10. He exhorting the *Levites*, and recounting the evils which for ſin befel *Judah* and *Ieruſalem*; *for Loe our Fathers have faln by the ſword, &c, Now*, ſaith he, *it is in mine heart to make a Covenant with the Lord God of Iſrael, that his fierce wrath may turn away from us.* 2. So for *feared wrath*; *King Joſiah* having read in the book of the Covenant, what wrath was due to ſuch ſins as his people were guilty of; and *Huldah* having Propheſied the *Deſtruction of Ieruſalem*, though reſpited in his days, *he gathered together all the Elders of* Jeruſalem *and* Judah, *Prieſts, Levites and people, and read in their ears all the words of that book, and made a Covenant before the Lord to walk after the Lord, and to keep his Commandments ---with all his heart, &c.* This turned away wrath in his days. Now, if either of theſe have been ſufficient cauſe to renew Covenant with God, have not we had, and have we not ſtill the ſame cauſe or like? He muſt needs be either a child, or of no obſervation, that remembers not what the caſe and condition of theſe three Kingdoms was a few years ago, and how we were under, not only ſenſible wrath, by plague, and other outward evils, but more inſenſible, and not ſo viſibly obſerved by all, that is, in a manner, bought and ſold, and betrayed into the hands of *Rome*, by ſuch treacherous Truſtees, as who, eſpecially in our own Land, had the chief power delegated to them: upon the prevention of which, by Gods mercy, arms were taken up between the Kingdoms, and (after a ſhort pacification) renewed again, which occaſioned that bloody civil War among our ſelves, that bloody Antichriſtian, Inhumane Butchery and Maſſacre of the poor Proteſtants in *Ireland*, intended to have been followed home to our doors alſo in *Scotland* and *England*, by which means all three Kingdoms were in great hazard to have loſt, beſides lives and goods, our Religion, Laws, Liberties. Now the combination of all ſorts of Malignants, Papiſts, Athieſts, Prophane, cold and luke-warm Proteſtants, againſt the ſincerer ſort, and againſt the Parliament, was thought ground and cauſe ſufficient to unite, and enter into a moſt ſolemn League and Covenant according

3. Evils.
1. Felt.
2. Feared.
2 Chron.34. 29,30,31.
By the combination of enemies.

ing

ing to God, and as in *the presence of the Almighty, with hands* "*lift up to him*, for Reformation and defence of Religion, the ho- "nor and happiness of the King, the Peace and safety of the three "Kingdoms, and to joyn with all their power in the defence of "this cause against the common enemies, &c. After the example of divers godly Kings of *Judah, &c.* Yea, for this our Nation, to seek God by solemn monethly, and other occasional humliations, by fasting and prayer. And as this our Covenanting was then so occasioned, is there not still the same cause to continue the union, and inviolably, and in conscience to keep close to our Covenant, unless we will say our own turns now are served by it, and that it is to be looked upon as an *Almanack* out of date; which, if we should generally so think, to me argues, that such entered into Covenant, not in a religious, but only civil and politick respect, which, if I have any sence or judgment in matters of that nature, should be an horrible prophanation of the holy Name of God, and a dallying with holy things, to the just provocation of Gods displeasure (who is a party in it) against the violators of the same.

Our need of keeping our National Covenant.

But is there indeed no further use of that our so solemn a Covenant? Have we not still the same common Enemies? Are not our dangers and causes of fear as great now as ever? Is not Religion, for the truth, purity and power of it, in as much danger as ever? Do not such as are Enemies to both, and all the Kingdoms, hope, if not seek to divide us? Are not their hopes and our fears occasioned by the jealousies, mistrusts, and misprisions we have one of another, which, if God be not merciful, and chief counsellors on both sides, wise for prevention, may break out into a new and greater flame. Howsoever, we have less cause now then ever to be secure, whether we look homeward or outward to other forraign Nations; and more cause to maintain the union of the Kingdoms, and to keep inviolably and stick close to God and our Covenant, and to look upon our conscionable keeping of it as a strong hedg to keep us (under God) safe from forraign and domestique Enemies, and in the purity of our Religion and Worship, against the licentious doctrines, and practise of the times.

Lastly

Lastly, Then seeing our fears are not yet over, but that (though in the *South* and *West* of *England* storms are calmed, and all in a manner done there) and that for the present, Clouds seem again to be gathering, especially in the *North*, from the Malignant and ill-effected party there, howsoever, the *Return of the Sword*, (from what coast soever) not without just cause, *doubted* and *feared*: It will concern us wisely to consider and enquire into the *true causes thereof* for a timely prevention; seeing *prevention is ever better then medicine*, and Repentance is but the fruit of Improvidence.

4 *Inst.* Examination.

What cause we have to fear the return of the sword.

I will enquire no further then my Text gives the occasion. The Army of the King of *Babylon* was threatned to return, and indeed did return to *Jerusalem*, fought against it, took it, and burnt it with fire, and made the Cities of *Judah* desolate: But what is given as the special cause of it? They were long, and often threatned for many of their other sins, but that here mentioned is, That whereas they *had made a Covenant before the Lord in the house which is called by his name, they turned, and polluted his name, ---transgressed his Covenant, and not performed the words of the Covenant which they had made before him.* We then see, and have seen, what an heynous sin, and how grievously punished is the sin of *Breach of Covenant*, when made before God, and according to his Will; and when men perform not all the (very) words of it.

Our careless keeping of our solemn Covenant.

Verses 15, 16, 18, 22.

It was punished in *Judah* and *Jerusalem*, with the taking and burning of the City, and in *Israel* or *Samaria* (as partly also in *Judah*) with the loss of their King, or of their *Kingly Government*; *I will cause to cease the Kingdom of the house of Israel.* ---And elsewhere; *now they shall say, we have no King*, --- and why? *Because we feared not the Lord; What then should a King do to us? They have spoken words, swearing falsly in making a Covenant.* These two together made their misery compleat, and both of them the fruit of this sin.

Hosea 1. 4. & 10, 3, 4.

Now for us of this our Nation; we might doubtless be much more secure and in safer condition, both in regard of our peace and also Government; if our Covenant, both with God, as we are Christians, and with our neighbour Nation, as we are under one King, were on all hands, both entered into without such opposition made against it, or more conscionably, zealously and better kept by such as have entered into the same (of both Nations.)

Application.

1. To such as seemed friends to our national Covenant.

First, For us, who have so solemnly entered into this League, as with God, so one with another: If (as by a new act in this bloody Tragedy) war come upon our stage again, or that old enmity (between the Nations) return, that God send an evil Spirit, or that a fire break out to the hazard and hurt of both Nations, as once between *Abimelech* and the men of *Shechem*, (which God in mercy avert and turn from us by converting and turning us both to him;) whom can we, for our parts, blame, or what may probably be thought the cause thereof, unless it be that we have *not performed the words* (much less the matter) of the Covenant which we made before the Lord. Did we not all, and each one of us for himself, with *hands lifted up to the most high God, swear, and Covenant to endeavour, as the preservation of the reformed Religion in the Church of* Scotland, *in Doctrine, Worship, Discipline and Government against our common enemies*; So *the Reformation of Religion in the Kingdoms of* England *and* Ireland, *in Doctrine, Worship, Discipline and Government, according to the Word of God, and the example of the best Reformed Churches.* How is it, that the very words in this last clause, and some others, being otherwise plain enough, will not be understood much less performed, as if some Monster were hid in them! Why is not the Reformation in seven years perfected, or Discipline established, made free and authorized, though often ordered and ordained? And have we not in like manner covenanted *to endeavour, without respect of persons, the extirpation as of Popery, Prelacy, Superstition, so of Heresie, Schism, Prophaneſs, and whatsoever shall be found to be contrary to sound doctrine, and the power of godliness? &c.* But to consider how Heresie, Schism, and Licentiousness, both of doctrine and life, grow and increase almost beyond number, being also many of them so abominable, blasphemous, dishonorable to God, pernicious to mens souls; and that even since we would seem humbled in solemn manner for the increase and growth of Errors, to see how these, and how looseness of life also, are connived at in some, and unpunished in all or most; For my part, I must profess, it amazeth me and strikes astonishment in my heart; wondring at the patience of God, as not able almost to conceive any reason why God doth not from heaven visibly and remarkably shew his vengeance not only on the Hereticks,

Main articles of it not observed by us.

The increase of Schisms & Heresies, &c.

tickle, Schismaticks and prophane Libertines themselves, but on such as have more power given them of God to *restrain* at least such evils then they use, or then they *will* use, whereby at least a secret and implicite, if not *open toleration* is allowed to all sorts, to think, hold, spread and practise what every one pleaseth, and that without any visible or real endeavours to restrain them. The theam is too large & unpleasant to dilate on: Only I wil say (referring to what * others have said in this kind and charged home upon the Parliament in their *Applications* to them more fully) that all my wit and charity cannot extend so far, as to conceive there can be any true zeal of Gods glory, hearty love to the truth of God or to the true establishment thereof, or yet any true *Christian charity* to mens souls, if such a general toleration be permitted as is feared. Neither shall I ever wonder or *complain*, if God bring upon the Nation as great judgments as any he hath brought upon others in like case, or unheard of and new plagues, for such reviving of old Heresies and broaching of new, being especially so winked at, to say no more.

Not restrained.

* Mr Newcomen and Mr Case in their Sermons

Secondly, For such as yet are professed *enemies* to this national Covenant (who commonly are such as are loose enough in their Covenant with God, as Christians) *I wonder what* peace *they* can expect from God, whilest *either* they joyn not in so needful a contract (as the times are) and side not with God and his cause and people against sin, the world, flesh and devil, as yet by *Baptism* they seemed to covenant with him; and against Antichristian doctrine, discipline and devotion and also practises; or that they oppose and fight against those that have so covenanted: They may remember how *Irelands* Parliament declaring themselves against the covenanters in *Scotland* had the sword at their heels presently, in the breaking out of that hellish, barbarous, popish Rebellion and Massacre there; and what hath befaln that party in *England* which seconded them (to their power) by taking up Arms against the contents of that Covenant; *or* what *those may yet* expect who persist in that enmity still, or otherwise retract or would make themselves free of that their Obligation and Vow.

2. To such as stand out against it.

For us all of both parties I say only this: I wish, that as we have still cause to expect greater evils, so the true *cause* were not specially found in our breach of Covenant with God and man:

3. To all of both parties.

The Kingdom threatned to cease.

2 Kings 24. 15, 16, 17. and 25. 7.

You have heard how with other evils it threatens change of Government, and brought upon *Israel*, and then upon *Iudah*, a *ceasing of the Kingdom*: when they shall say, *We have no King*. Now when should they say *this*, and why? I take it is not so much meant of *Zedekiah*, when he was carryed away captive into *Babylon*, as of the *King of Israel*, namely King *Hoshea*, the last King of the ten tribes: And why? because he kept not Covenant with him, 2 *King*. 17. 1, 2, 3, 4, &c. after whom was no appearance of any royal Government, (as partly was in *Iudah* presently after the captivity, and in the times long after, till Christ their spiritual King came;) but if we refer it to *Manasseh* the last King of *Iudah*; then the words may relate to that his Covenant in this 34 of *Jeremy*; which he turned from, and that caused *the return of the Babylonish army*, as we have heard. I make no *application*: only the Lord give grace and wisdom to all of this our Nation, of all sorts, that our averseness to, or looseness in our keeping our Vows with God and man bring not like evils upon us. *Amen*.

FINIS.

FAITH'S VICTORY over NATURE:

OR,

The unparallel'd president of an unnaturally Religious Father.

Delivered in a SERMON *Preached at* the Funerals of the hopefull young Gentleman Master *John Rushout:* Son and Heire to Master *JOHN RUSHOUT* Merchant and Citizen of LONDON.

By NATHANAEL HARDY Master of Arts, and Preacher to the Parish of *DIONIS* Back-Church.

Was not Abraham *our Father justified by works, when he had offered* Isaac *his son upon the Altar.*

Seest thou how faith wrought with his works, and by works was faith made perfect, JAM. 2. 21, 22.

Transgreditur fides rationis fidem, humanæ naturæ usum, experientiæ terminos, *Bern.*

Verus obediens mandatum non procrastinat, sed statim parat; aures auditui, linguam voci, pedes itineri, manus operi; & se totum intus colligit ut mandatum peragat imperantis. *Idem.*

LONDON,
Printed for *Nathanael Webb*, and *William Grantham*, at the Grey-hound in *Pauls* Church-yard, 1648.